

LOST CREEK : HISTORY 101

This article is continued from the August 5, 1994 issue of Vanguard, Volume I, Number I Page 9.

Jeremiah Anderson, one of the early settlers in Lost Creek was born in Chattanooga County, North Carolina, on December 26, 1806. He was the second son born to George and Lucy Anderson, who were among the caravan of the six families who left North Carolina between 1826 and 1831, enroute to Indiana. Following George Anderson's death in Tennessee, in 1831, Jeremiah continued the journey to Lost Creek Township in Vigo County, Indiana, with his mother and other family members. Some reports state that he arrived in 1831, and others say his arrival date was in December, 1832.

As a young man of either twenty-five or twenty-six years of age, Jeremiah knew what he wanted to do. He immediately purchased forty acres of land from the United States Government, which he cleared and upon which he built his home. He and his wife, the former, Rhoda Underwood became the parents of nine children, namely, Allen, Joshua,

Annie, Malachia, Enoch, John, Orney, Sarah, and William. Since he was an industrious and economical farmer, he continued to secure additional land from the United States Government and private owners which he cleared and farmed. As a result he became one of the wealthiest persons in the area. At the time of his death on March 17, 1889, he owned 812 acres of land which he had divided among his heirs. He was described as very honest and highly respected by all persons who knew him. Some persons described him as a man with high ideas, a strong will power, and the ambition to work to achieve the economic means needed to provide the life-style he desired for himself, his family, and the community.

One of the earliest schools in Vigo County was District Number 2 School, which was a log cabin built on the Scott Burgan Road (now known as Creal Street) on land donated by him. During this period, schools were supported by tuition paid by parents since the State of Indiana made no provisions for support for schools for "Negro

children" (as they were identified at that time). Local government funds for the education of "Negro children" were not provided until 1876. The District Number 2 School was consolidated with the District Number 3 School in 1924.

Kincheon Roberts, another early pioneer, was a member of the Roberts family, one of the six families in the caravan which left North Carolina between 1826 and 1831, enroute to Lost Creek Township. Some of his descendants have reported that he and his family stopped in Orange County, Indiana, where they stayed for approximately three years, before continuing their journey to Lost Creek.

Kincheon and Nancy Robert's oldest daughter, Lucinda, had married Dixon Stewart before leaving North Carolina. As reported earlier, Dixon and Lucinda Roberts Stewart were among the families in the caravan from North Carolina. Soon after their arrival in 1832, they became the parents of another son, Nathaniel, who is reported to have been the first child born in Lost Creek area. During that same year,

their eldest son, twenty-one-year-old, Bannister, was the first one of the pioneer families members to die in their newly established community. His death was recorded "as the result of grim reapers disease", his burial site on the family's farm, later became known as the Robert's Cemetery. The grave marker still stands near the well-preserved tombstone of his father and mother bearing an 1870 date as the death of Kincheon Roberts.

It is said that a deed dated January 1, 1838, states that Kincheon and Nancy Roberts sold one acre of land for ten dollars to school. CONTINUED ON PAGE 5

THE VANGUARD

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CONT. FROM PAGE 2

trustees, Dixon Stewart and Forden and Abel Anderson, to erect a school for children in the area. The school was built in 1838 on the north-west corner of the intersection currently known as North Hunt Street and East Old Fort Harrison Avenue. Some histories of the area state that the school was established in 1832, and was named the "Lost Creek School For The Colored. The building also served as a church for members of the Methodist, Missionary Baptist, and Hard-Shell Baptist faiths. It is not known who served as the minister or ministers, but Abel Anderson and Aaron Smith are reported to have been the first teachers.

(Continued in Next Issue).

BLACK HISTORY NEWS & NOTES

FEBRUARY 2006 VIGO COUNTY PUBLIC LIBRARY VOLUME 28, NUMBER 1

TERRE HAUTE, INDIANA

Roberts Cemetery Association Records, 1873-1911

Kisha Tandy

Rural settlements in Indiana provided a place of refuge for many free persons of color and newly emancipated slaves prior to the Civil War. Though slavery was prohibited by law in the Northwest and Indiana territories, and by the 1816 Indiana Constitution, it existed during the time period. In 1851 when the constitution was revised, Article 13 forbade blacks and mulattoes from entering the state. In an effort to enforce Article 13, an 1852 enactment instructed county clerks to compile the Register of Negroes and Mulattoes for their given county. Lawmakers advocated for colonization of blacks who made Indiana their home. Theoretically, violators of Article 13 could be fined, generating funds to assist with colonizing Indiana's black residents.

Evidence suggests that a large proportion of early black settlers migrated from North Carolina and Virginia. Many came with the assistance of the Society of Friends. Blacks from North Carolina established the Lost Creek settlement in the northern section of Vigo County in 1823. These individuals had been persuaded by the laudatory comments of Bowen Roberts, an explorer who found the land to be "full of promise."

The Lost Creek settlement maintained the largest number of black farmers in the state. Residents were able to acquire land from private owners and government land grants. The settlers were

prosperous homesteaders with some residents obtaining relatively large amounts of land. Among those who achieved land ownership was Kinchen Roberts from Virginia, the proprietor of 280 acres of land and the namesake of the Roberts Cemetery. Roberts married Nancy Stewart. Their son, Bannister, was the first individual to die at the settlement. The couple owned the land that became the Roberts Cemetery.

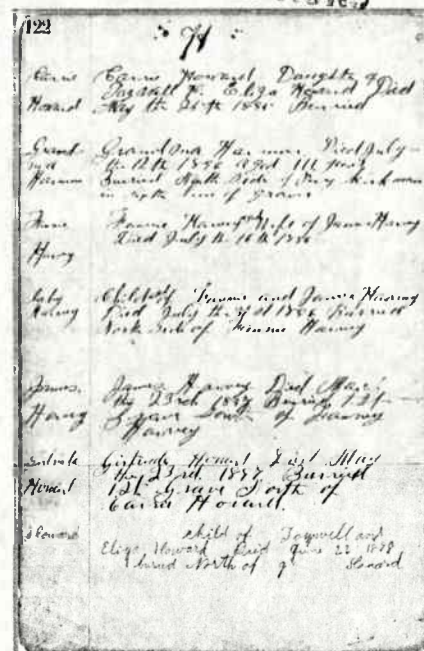
Five years after the death of Kinchen in 1870, his son Reddin, donated 1½ acres of land for the purpose of burying the residents of Lost Creek, Nevins Township, and Otter Creek. The property of Kinchen and Nancy was used earlier in the settlement's history, when in 1835, the couple made available land to be used for the community's first school which also served as a church.

Sources: Xenia Cord, "Black Rural Settlements in Indiana before 1860." *Black History News & Notes* 27 February 1987: 4-8.

Emma Lou Thornbrough. *Indiana in the Civil War Era, 1850-1880*. Indianapolis: Indiana Historical Bureau & Indiana Historical Society, 1965.

Emma Lou Thornbrough. *The Negro in Indiana Before 1900: A Study of a Minority*. Indianapolis: Indiana Historical Bureau, 1957. Reprint, Bloomington and Indianapolis: Indiana University Press, 1993.

SPECIAL COLLECTIONS



Page from Roberts Cemetery
(Vigo County) record book.

SCOPE AND CONTENT NOTE

A one-volume ledger (M0784) at the Indiana Historical Society contains burial records for the Roberts Cemetery of the Lost Creek settlement in Vigo County, Indiana, dating from 1873 to 1911. The entries include the names of the deceased, parents, date of death, and the grave location within the cemetery. In some cases the name of the minister who conducted the funeral services, the date of the funeral, and the text from which the lesson was derived are listed. The ledger also includes a listing for the memorandum and bylaws, as well as a section designated for the officers and trustees of the Roberts Cemetery Association.

Upson - American (WV)

FOR THOSE READERS WHO HAVEN'T HAD THE CHANCE TO READ THE VANGUARD, THIS IS A CONTINUING HISTORICAL ESSAY WRITTEN BY DR. GENEVA ROSS. THIS IS A FACTUAL ACCOUNT OF EVENTS FROM THE YEARS 1824-

LOST CREEK: A PLACE IN HISTORY

SOMETHING FOR ALL OF US

When the Lost Creek pioneers left their homes in Chattanooga and Wake Counties in North Carolina between 1826 and 1831 to establish new residences in Lost Creek Township in Vigo County, Indiana, they must have had plans for their religious services or activities they engaged in enroute to Indiana or if services were conducted at the families' homes prior to the erection of their first building which served as a school and a church. It was stated in this author's previous article that historical accounts vary as to the date this building was erected. Most persons in the area have reported that the building was built in 1832 and served as a church for members of the Methodist Missionary Baptist, and hard-shell Baptist faiths.

In 1840 the Lost Creek African Methodist (A.M.E.) Church was organized by Bishop Paul Quinn. He was a missionary from India who traveled by horseback organizing A.M.E. Churches in the Midwest. In 1837, he organized the Allen Chapel A.M.E. Church in Terre Haute.

The Lost Creek A.M.E. Church building was constructed of logs on the northeast corner at the intersection of the Stop 10 and Crawford Stewart Roads (now known as North Hunt Street and Debney Avenue). The building was later replaced by a frame building which was destroyed by fire in 1887. The next frame structure erected was remodeled in the 1950's by Mr. Morton Lewis.

That structure was demolished in 1975 because the church no longer had a congregation to maintain the building.

This author does not have names of the earlier pastors, but persons who served later to promote the spiritual upkeep of the church were Mrs. Cassie Jackson, Rev. Henderson Davis, Rev. Joseph Churchill, and Rev. Ulysses White. Rev. Davis, who was assigned there by the Indiana A.M.E. Conference in the 1930's, served as pastor of other churches in Indiana and had other roles in the A.M.E. Conference including historiographer. He now resides in Indianapolis and is still active in the Conference. Rev. Ulysses

White, the last pastor in the Indianapolis area. He is now deceased. On the site of the historic landmark is a memorial plaque to the Church and the Underground Railroad. A concrete block by the marker has "Auditorium -AD 1840 - 1949."

Rev. Harvey E. Walled, a native of Lost Creek and descendent of Dixon Stewart, Sr., was responsible for the planning and erection of this plaque in 1974. At that time he was Past-Secretary of the National A.M.E. Conference and Pastor of the Grant Memorial A.M.E. Church in Chicago, Illinois.

In 1850 The Missionary Baptist Church as organized as Rev.

Lewis Artis. The building was built on a lot donated by Dixon Stewart, Sr., on the Burgan Road (now known as North Creal Street) in the northeast corner of Lost Creek Township near the Otter Creek and Nevins Township boundary lines. Because of this geographical location many of its members have been residents of these two townships. The original frame building was

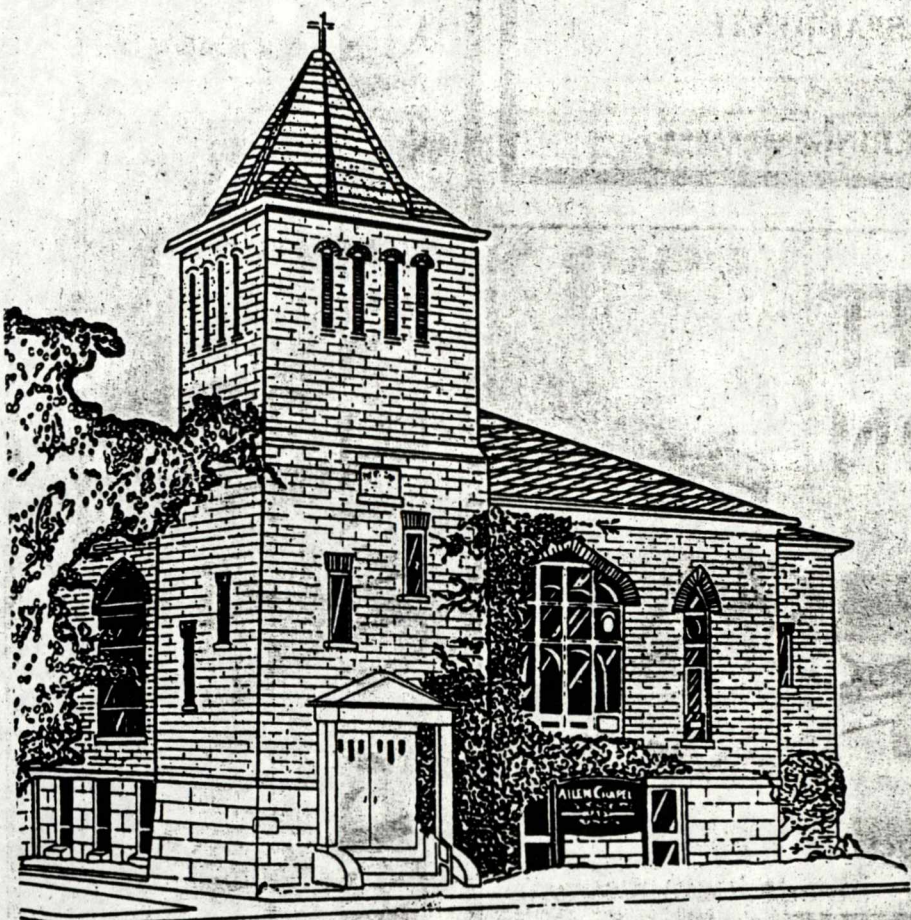
destroyed by fire in 1868 and was rebuilt the following year (1869). The name of the church was later changed to "Lost Creek Missionary Baptist Church." It is now the oldest landmark in the area. A sign erected near the entrance in June, 1994, reads "Lost Creek Baptist Church", Founded 1850."

Six of the earlier pastors of the church were natives of Lost Creek who devoted many years of Christian service which was instrumental in building a strain foundation which has enabled the church to remain active from 1850 until the present time. They included the organizer, Rev. Lewis Artis, and the Reverends William Harden Anderson, George Anderson, Mulatto Anderson (who pastored forty years), Cyril Harris and Cassius Hammond.

The church congregation has made many physical improvements to the building and has continued to observe annually special days which were established by its earlier congregation. This year the following days were observed: The 144th Church Anniversary, the 73 Church Homecoming, the 63rd Men's Day, the 53rd Women's Day and the 53rd Fellowship Day.

CHURCH NEWS
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ALLEN CHAPEL AN HISTORICAL PRESENCE WE MUST SUPPORT



By Angel Huffman

Allen Chapel African Methodist Episcopal Church, the oldest African American congregation in the state of Indiana, was founded by William Paul Quinn. The original church membership worshipped in a double framed house on south First street near Sheets St., now known as Crawford St.

It was used as a rest stop for many slaves in the Underground Railroad and many historic African American leaders visited the church. Such distinguished guests as FREDERICK DOUGLAS and HIRAM REVELS blessed Allen Chapel with their presence.

The members of Allen Chapel envision an African American Historical Museum within our walls which will not be limited to any religious denomination or affiliation, but which is strictly dedicated to the living truth of our history.

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to historians, interested community leaders and pastors to assist us in this effort for the sake of our present and future generations. We welcome historical information and/or significant historical items you may wish to display.

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WED. 7:00 PM- Bible Study
SUN. 10:00AM-Sunday School
SUN. 11:00AM- Morning Worship

Lost Creek

A WALK THROUGH HISTORY



A NEW BEGINNING
By Dr. Geneva Ross

LOST CREEK PIONEERS ARRIVED IN 1820'S

In searching through the various recordings of the early history of Lost Creek one finds that there is a difference in the earliest dates which the first ancestors are said to have arrived. The author found sources which state that Bowen Roberts set out as a lone scout in 1824 from North Carolina on horseback to seek a haven from persecution for himself and other freed slaves. Other reports state that Roberts arrived shortly before 1827 in Lost Creek and was so greatly impressed that he reported back to his family that "fat hogs are roaming the forest with knives and forks in their backs". This report was to have encouraged a caravan of six families to disembark on foot and by ox-cart for their long journey to Lost Creek Township in Vigo County, Indiana. The families included in this caravan were the Andersons, Archers, Chavises, Roberts, Stewarts, and Trevans. Some writers have reported that the first pioneers to arrive were

Moses Archer and Richard Roberts in 1830.

George and Lucy Anderson left Chattanooga County, North Carolina, with their family between 1826 and 1831 enroute to Indiana. They had nine children, namely, Jordan, Jeremiah (born in 1806), David, Lewis (born in 1826), John F., Amelia, Martha Tabiatha, and Frances. This writer hasn't been able to obtain information regarding all the children. It has been stated that George and Lucy and their sons, except Jordan, stopped in Tennessee where George died in 1831. Some accounts state that Jordan continued the journey to Lost Creek and became its first settler. Other sources state Jordan and Able Anderson arrived in 1831, but a family in Lost Creek state that their abstract shows that Jordan Anderson purchased the land from the United States Government in 1828.

Another one of the families in the caravan from North Carolina was headed by Dixon Stewart Sr., who was born on August 8, 1801, in Wake County, North Carolina. His family stopped in Monroe County, Indiana in 1827. He was married to Lucinda Roberts from North Carolina. Historical accounts report that they arrived in 1831. Records

show that they were the parents of eight children. An ancestor has a photograph of seven of these children; several other ancestors have copies. Another interesting fact about Dixon Stewart Sr. is that he carried with him from North Carolina a paper signed by D. Holland and Joshua Rogers dated August 21, 1826, stating that he "was born of free parents and has conducted himself in an honest and orderly way".

After arriving in Lost Creek, he purchased from the United States Government eighty acres of land upon which he built his home and maintained his residence there until his death in 1889 at the age of eighty-eight. During his sixty-two years of residency in Lost Creek, he acquired 1,040 acres of land, thus becoming one of the oldest and wealthiest persons in the Lost Creek area.

This reporter's family, members of the fifth generation including Dixon Stewart, Sr., still owns, farms, and maintains a residence on the property purchased by him.

EARLY SETTLERS

Jeremiah Anderson, one of the early settlers in Lost creek was born in Chattanooga County, North Carolina, on December 26, 1806. He was the second son born to George and Lucy Anderson, who were among the caravan of the six families who left North Carolina between 1826 and 1831, enroute to Indiana. Following George Anderson's death in Tennessee in 1831, Jeremiah continued the journey to Lost Creek Township in Vigo County, Indiana, with his mother and other family members. Some reports state that he arrived in 1831, and others say his arrival date was in December, 1832.

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of age, Jeremiah knew what he wanted to do. He immediately purchased forty acres of land from the United States Government, which he cleared and upon which he built his home. He and his wife, the former Rhoda Underwood became the parents of nine children, namely, Allen, Joshua, Annie, Malachia, Enoch, John, Omey, Sarah, and William.

Since he was an industrious and economical farmer, he continued to secure additional land from the United States Government and private owners which he cleared and farmed. As a result, he became one of the wealthiest persons in the area. At the time of his death on March 17, 1889, he owned 812 acres of land which he had divided among his heirs. He was described as very honest and highly respected by all persons who knew him. Some persons described him as a man with high ideas, a strong will power, and the ambition to work to achieve the economic means needed to proved the life-style he desired for himself, his family and the community.

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Kincheon Roberts, another early pioneer, was a member of

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CONTINUED FROM PG. 3

the Roberts family, one of the six families in the caravan which left North Carolina between 1826 and 1831, enroute to Lost Creek Township. Some of his descendants have reported that he and his family stopped in Orange County, Indiana, where they stayed for approximately three years, before continuing their journey to Lost Creek. Kincheon and Nancy Roberts oldest daughter, Lucinda, had married Dixon Stewart before leaving North Carolina. (As reported earlier, Dixon and Lucinda Roberts Stewart were among the families in the caravan from North Carolina.) Soon after their arrival in 1832, they became the parents of another son, Nathaniel, who is reported to have been the first child born in the Lost Creek area. During that same year, their eldest son, twenty-one-year-old, Bannister, was the first one of the pioneer families members to die in their newly established community. His death was recorded "as the result of grim reapers disease"; his burial site on the family's farm, later became known as the Roberts Cemetery. The grave marker still stands near the well-preserved tombstone of his father and mother bearing an 1870 date as the death of Kincheon Roberts.

It is said that a deed dated January 1, 1838, states that Kincheon and Nancy Roberts sold one acre of land for ten dollars to school trustees, Dixon Stewart and Forden and Abel Anderson, to erect a school for children in the area. The school

was built in 1838 on the northeast corner of the intersection currently known as North Hunt Street and East Old Fort Harrison Avenue. Some histories of the area state that the school was established in 1832, and was named "The Lost Creek School For The Colored". The building, also, served as a church for members of the Methodist, Missionary Baptist, and Hard-shell Baptist faiths. It is not known who served as the minister or ministers, but Abel Anderson and Aaron Smith are reported to have been the first teachers.

LOST CREEK HISTORY: RELIGIOUS LIFE

When the Lost Creek pioneers left their homes in Chattanooga and Wake Counties in North Carolina between 1826 and 1831 to establish new residences in Lost Creek Township in Vigo County, Indiana, they must have had plans for their religious lives. This author does not have information regarding the types of religious services or activities they engaged in enroute to Indiana or if services were conducted at the families' homes prior to the erection of their first building which served as a school and a church. It was stated in this author's previous article that historical accounts vary as to the date this building was erected. Most persons in the area have reported that the building was built in 1832 and served as a church for members of the Methodist, Missionary

CONTINUED ON PG. 17

YOUR JOB CONT. FROM pg.2

very, very important. We as African Americans must remember that all disagreements between whites and African Americans are not due to White Supremacy or racism. One simply needs to look at Africa to know that human differences occur between members of the same race as they do between members of different races. Of course the United States has been a White Supremacist nation throughout its entire history. However, within each race there are people who believe in fair play, justice and a keen sense of right and wrong. Within each race there are also evil scoundrels.

If you are a victim of harassment, be careful don't over react. Do the following: (1) keep a date account of what happens to you on the job; (2) try to get others to become aware of what is happening to you; (3) compare your treatment with others doing the same or similar work (again, do this in writing and include dates and times); (4) determine if your place of employment has a grievance procedure (if it does, follow it carefully step-by-step); (5) try to know whether or not administrators and supervisors are fair and just in their interpersonal transactions; (6) if they are, after you have accumulated a large amount of factual evidence, schedule a meeting and discuss your problem; (7) if you still believe that you are treated unfairly, decide whether or not the job is worth fighting for or whether or not you should quit gracefully and try to find something

better, (8) if a job causes health problems such as worry, anxiety, nervousness, irritability, and so forth, it isn't worth having, for stress kills! (9) if you have the evidence and you can prove that you have been mistreated, you have a responsibility to stand up as a good man or woman should and struggle with Goliath (struggle through the legal system by hiring a lawyer, or through public agencies which are created to address employment problems).

Remember, if you are an excellent worker who gets along well with others, you employers will want you and will work to keep you. If you come to work late, miss days, argue, do just enough work to get by, and exhibit a negative attitude, your employer will not love you. Only our mothers continue to love us in those circumstances and B.B. King says that "she may be jiving too."

The United States is a marvelous nation with unlimited opportunities. As African Americans, we must prepare ourselves for the best jobs available. We must value education, and the skilled trades. We must master the higher forms of learning. Above all, we must improve our personal selves. The opportunities are here; we simply must take advantage of them. People are literally dying to get into this country. We are already here. It isn't easy, but who said that the struggle is supposed to be easy? We can rise to the challenge. We must do so. An African proverb says "Rather than curse the darkness, light a candle."

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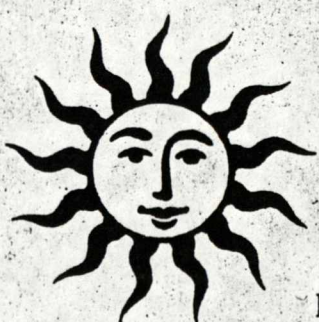
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CONT. FROM PG. 15

have been charged with his slaying.

Before he died, the 4-foot-8-inch boy called Yummy had been arrested numerous times. He joined his gang neighbors say, at the age of 9, when many boys are beginning their second or third year of Little League baseball.

"A kid like Robert Sandifer is crying out for someone to help him," Paul Mones, a California based lawyer who specializes in representing children who kill, said in a telephone interview. "You leave him alone and you're literally playing with fire. We have a system that spends \$35,000 a year on adult prison inmates, but for kids who need extensive education and psychological help we're spending peanuts."

About 400 people, including Robert's mother, Lorina Sandifer, and two dozen other relatives, attend the funeral. On the cover of the program was a faded copy of a police mug shot taken of Robert after one of his arrests—apparently one of the few photographs of him that exist.

The funeral also drew strangers like Henrietta Holmes, 48, a marketing representative and a member of a local school council. She attended on her lunch break. "Because I work with young people, I had to take a look at this young guy," she said. "It's a tragedy, but it gives me energy to go back and help get these kids on the right track."

A Message for the Living

No one was able to get Robert on track. But he was only 11 and who knows, said Elder Willie James Campbell during the service, what might have happened had the boy lived. He said it was too late now for Yummy, so his message was for the living.

"HUG SOMEBODY," he said, "and tell them we will survive."

Catherine Calicutt brought her six foster grandchildren to the funeral today. The oldest was 6, three years younger than Robert was when he first took up the gang life.

"I think he touched a lot of lives," Mrs. Calicutt said of the little boy.

"I'm trying to teach them early about gangs and violence. We used to hide things from kids, but now we have to tell them and show them for their own safety. WE CAN'T TREAT THEM LIKE BABIES ANYMORE."

Baptist, and Hard-Shell Baptist faiths.

In 1840, the Lost Creek African Methodist Episcopal (A.M.E.) Church was organized by Bishop Paul Quinn. He was a missionary from India who traveled by horseback organizing A.M.E. churches in the mid-west. In 1837, he organized the Allen Chapel A.M.E. Church in Terre Haute.

The Lost Creek A.M.E. Church building was constructed of logs on the northeast corner at the intersection of the Stop 10 and Crawford Stewart Roads (now known as North Hunt Street and Debney Avenue). The building was later replaced by a frame building

CONTINUED FROM PG. 9

Conference later served as a pastor in the Indianapolis area. He is now deceased. On the site of this historical landmark is a memorial plaque to the Church and the Underground Railroad. A concrete block by the marker has "Auditorium-A.D. 1840 - 1949".

Reverend Harvey E. Walden, a native of Lost Creek and descendant of Dixon Stewart, Sr., was responsible for the planning and erection of this plaque in 1974. At that time, he was Past-Secretary of the National A.M.E. Conference and Pastor of the Grant Memorial A.M.E. Church in Chicago, Illinois.

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The church congregation has made many physical improvements to the building and has continued to observe annually special days which were established by its earlier congregation. This year the following days were observed: The 144th Church Anniversary, the 73rd

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Always Close to Home

which was destroyed by fire in 1887. The next frame structure erected was remodeled in the 1950's by Mr. Morton Lewis.

That structure was demolished in 1975 because the church no longer had a congregation to maintain the building.

This author does not have names of the earlier pastors, but persons who served later to promote the spiritual upkeep of the church were Mrs. Cassie Jackson, Rev. Henderson Davis, Rev. Joseph Churchill, and Rev. Ulysses White. Rev. Davis, who was assigned there by the Indiana A.M.E. Conference in the 1930's, served as pastor of other churches in Indiana and had other roles in the A.M.E. Conference including historiographer. He now resides in Indianapolis and is still active in the conference. Rev. Ulysses White, the last pastor assigned there by the Indiana A.M.E.

Reverend Lewis Artis. The building was built on a lot donated by Dixon Stewart, Sr., on the Burgan Road (now known as North Creal Street) in the northeast corner of Lost Creek Township near the Otter Creek and Nevins Townships boundary lines. Because of this geographic location many of its members have been residents of these two townships. The original frame building was destroyed by fire in 1868 and was rebuilt the following year (1869). The name of the church was later changed to "Lost Creek Missionary Baptist Church". It is now the oldest landmark in the area. A sign erected near the entrance in June, 1994, reads "Lost Creek Baptist Church", "Founded 1850".

Six of the earlier pastors of the church were natives of Lost Creek who devoted many years

Church Homecoming, the 63rd Men's Day, the 63rd Women's Day, and the 53rd Fellowship Day.

LOST CREEK HISTORY: THE CEMETERIES

The Roberts Cemetery, the oldest cemetery in the Lost Creek area, dates back to 1832, the year the Kincheon Roberts family settled in Lost Creek. During that year Kincheon and Nancy Roberts' eldest son, twenty-one-year-old Bannister's death was recorded "as the result of grim reapers disease". His burial site was on the family farm; a portion of this farm later became known as the Roberts Cemetery. The grave marker still stands near the well-preserved tombstone bear-

CONTINUED ON PG. 18

CONTINUED FROM PG. 1

these tunes that they're listenable almost year-round. Determined to make a dent in the youth-dominated R&B market, Barry White enlisted heavyweight producers for *The Icon Is Love* (Oct. 4). They include Gerald Levert and super hitmakers Jimmy "Jam" Harris and Terry Lewis.

The box set crowd gets a goodie, the *Temptations'* five CD collection *Emperors of Soul* (Sept. 20). This set includes the hits-now we get to hear the musical source for all male groups currently storming the charts-as well as a few new cuts.

competition. After four years, Anita Baker returns the 13th with *Rhythm of Love*, a mix of jazz (*My Funny Valentine*, *The Look of Love*) and her usual smoldering ballads. The same day, Gladys Knight releases *Just For You*, with songs produced by Babyface and Harris and Lewis-and a powerful live version of Boyz II Men's *End of the Road*.

ON THE GOSPEL TIP
Stephanie Mills takes a turn with *Personal Inspirations* while Tramaine Hawkins funky *To a Higher Place* and BeBe and CeCe Winans aim for secular airplay with commercial sounding gospel: *Relationships*.

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CONTINUED FROM PG. 17

ing the name of his parents and an 1870 date as the death of Kincheon Roberts. In 1875, Reddin Roberts, son of Kincheon, donated a one and one-half acre plot to be used as a cemetery for residents of the Lost Creek, Otter Creek, and Nevins Township area. In 1941, Jemina Stewart Smith was the last person buried in this cemetery. There are copies of pages of part of a book which recorded the burials there previous to 1900; many names are illegible and some of the description of the locations are not clear.

Since this cemetery is located in the middle of a one hundred seventy-six acre farm, the persons who own the farm must provide a road for persons to gain access to the area. In 1991, the family installed a ten and one-half acre lake which surrounds part of the cemetery. The fence rows were cleared, and the Lost Creek Township Trustee's Office provided funds from the township's cemetery fund to erect a chain link fence around the area. The Stewart Lawn Cemetery coordinated this beautification project and

on May 29, 1993, erected a sign which gives the name and the dates, "1875-1941". The "1875" date is the date of establishment, and "1941" is the year of the last burial there. Although the date given is later than some of the dates on the markers, this is the date previously stated as to when Reddin Roberts donated the land.

Inside the cemetery are markers giving the names and burial dates of many of the Lost Creek pioneer families including the Roberts, Andersons, Stewarts, Glovers, Boones, Waldens, Nortons, Greens, and Chavises. Several persons have made lists of the names on the markers there. Some are available at the Vigo County Public Library. Unfortunately, some of the markers are in need of repair due to damage caused by farm animals and wild animals who on some occasions have evaded the area. Some show signs of deterioration due to the weather. Yet others still are quite legible and show almost no deterioration. More information is given on the larger tombstones than is given on more recent tombstones. Information given may be "Wife"

CONTINUED ON PG. 19

INDIANA STATE UNIVERSITY AFRO - AMERICAN CULTURAL CENTER

September

Friday, September 9, 1994

Ebony Majestic Choir "New Members Social"
Afro-American Cultural Center • 6:00 p.m.
(Sponsored by the Afro-American Cultural Center and the Ebony Majestic Choir)

Monday, September 12, 1994

Miss Ebony Pageant Meeting
Afro-American Cultural Center • 6:00 p.m.
(Sponsored by the Afro-American Cultural Center)

Thursday, September 15, 1994

Speaker: Randall Robinson, Executive Director, TransAfrica
Topic: Haiti • 7:30 p.m.
Afro-American Cultural Center
(Sponsored by the Afro-American Cultural Center)

Saturday, September 17, 1994

African-American Student Summit
Afro-American Cultural Center • 12:00 Noon - 3:00 p.m.
(Sponsored by the Department of Africana Studies)

Thursday, September 29, 1994

"Welcome Back" Open House & Orientation Program
7:00 p.m. - 9:00 p.m. (Sponsored by the Afro-American Cultural Center and the Black Student Union)

October

Saturday, October 1, 1994

Coca-Cola Circle City Classic • 4:00 p.m.
RCA Dome, Indianapolis, Indiana
(Sponsored by Indiana Black Expo)

Tuesday, October 11, 1994

Speaker: Cornell West (Princeton University) • 8:00 p.m.
Hulman Memorial Student Union
(Sponsored by the University Speaker Series)

Wednesday, October 19, 1994

Lecture/Demonstration - U-Zula Dance Theater of South Africa featuring six dancers presenting a lecture and demonstration of the culture and warmth of South African Dance. Sponsor - A.A.C.C. University Hall • 7:30 p.m.

Friday, October 21, 1994

Miss Ebony Pageant 1994 • 7:30 p.m.
Tilson Music Hall - Tirey Hall
(Sponsored by the Afro-American Cultural Center)

Homecoming Social - ISU Arena • 11:00 p.m.

Saturday, October 22, 1994

Parade, Football Game
Homecoming Social - ISU Arena • 1:00 p.m.

November

Thursday - Saturday, November 3-5, 1994

Association of Black Cultural Centers 4th National Conference
Theme: "Standing Our Ground: Black Culture Centers and the Politics of Multiculturalism and Multiracialism"
Kent State University, Kent, Ohio

Monday - Saturday, November 7-12, 1994

African-American Women's Week

Friday - Saturday, November 11-12, 1994

African-American Student Conference
Hulman Memorial Student Union
(Sponsored by the Department of Africana Studies)

Sunday, November 13, 1994

Vincennes University Gospel Choir • 4:00 p.m.
Afro-American Cultural Center (Sponsored by the Afro-American Cultural Center and the Ebony Majestic Choir)

Thursday, November 17, 1994

Ebony Majestic Choir Fall Concert • 7:30 p.m.
University Hall (Sponsored by the Afro-American Cultural Center and the Ebony Majestic Choir)

December

Wednesday, December 7, 1994

KWANZAA Celebration Feast • 7:00 p.m.
Afro-American Cultural Center (Sponsored by the Afro-American Cultural Center and the Black Student Union)



MYRTLE ROBERTS

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ACROSS

1. Joel Chandler Harris' — Rabbit
5. Mine tunnel
10. Heavenly being
15. Whale herds
19. Assistant
20. Choir voice
21. Stir up
22. Worshipped one
23. Stair part
24. Kitchen appliance
25. — Mesa, CA city
26. Lariat
27. Miss: Spanish
29. Sailor's shout
31. Brought up
33. Sanguine hues
34. Away; in reserve
35. Tiny pest
36. Couch
39. Wrinkled fruit
40. Hinders
44. Goofed
45. Emergency light
46. Stock offering
47. Not at home
48. Surprise attack
49. Sphere
50. Inoculations
51. Singer Turner
52. Employ
53. Narrow cuts
54. Pebble
55. Baffling question
56. Busybodies
58. Barbershop offering
59. Frauds

DOWN

60. Talk wildly
61. Brassy sound
62. Taxi fee
63. Enchanting sea nymphs
66. Tongue of light
67. Allies
71. Pick up the tab
72. Tee shot
73. Tom-toms
74. Land parcel
75. Paper quantity
76. Feel blindly
77. Hammer and saw
78. Maria Callas, for one
79. Furthermore
80. Showers
81. River fish
82. Poetic rhythm
83. Bothered
85. Listened to
86. Frank and open
87. Clears (of)
88. Stitching lines
89. Bench
90. Give the meaning for
93. Okefenokee, e.g.
94. Hunting dogs
98. A Baldwin
99. Christened
101. Relating to place
103. Hog's dinner
104. Antiaircraft fire
105. Dodge
106. Eat into
107. Fork feature
108. Sailors
109. Threw a fit
110. Keep from doing
111. Uttered

1. Striped game fish
2. Religious ceremony
3. Garden spot
4. Gave, as the news
5. Walk briskly
6. Warms up
7. Soprano Muffo
8. Pea soup
9. Cherish
10. Word with "video" or "penny"
11. Lasso knot
12. Puff of wind
13. Founded: abbr.
14. Students
15. High-seas felon
16. Fragrance
17. Fool
18. Arctic vehicle
28. Marsh grass
30. Ivy, for example
32. Roof overhang
34. Saudis
35. Shred, as cheese
36. Vaccine
37. Wipe out
38. Attempted
39. Story lines
40. Bell's invention, for short
41. Clamor
42. Piano technician
43. Celebrities
45. Amorous one
46. Push roughly
49. Secluded valleys
50. Steady gaze

51. Memento
53. Point of view
54. Disgrace
55. Pieces
57. Nighttime vision
58. Toil; drudge
59. Grows, as crops
61. Radar images
62. Failing
63. Leather band
64. Actress Papas or Ryan
65. Peruses
66. Palm leaf
67. — as a peacock
68. Crème de la crème
69. Wanders about
70. Tee off
72. Dehydrates
73. Portals
76. Flower grower
77. Stomped on
78. Molar experts
80. Bridle part
81. Sports group
82. Low wall
84. Pranks
85. Chaired
86. Medicine man
88. Garbo, for one
89. Digging tool
90. Silly
91. Ms. Fitzgerald
92. Dread; panic
93. Self-satisfied
94. Highland native
95. Lamb's alias
96. Actress Anderson
97. Raced
100. Pie — mode: 2 wds.
102. Mine find



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FRI & SAT. 10:00AM-1:00AM
SUNDAY 4:00PM- 12 MID
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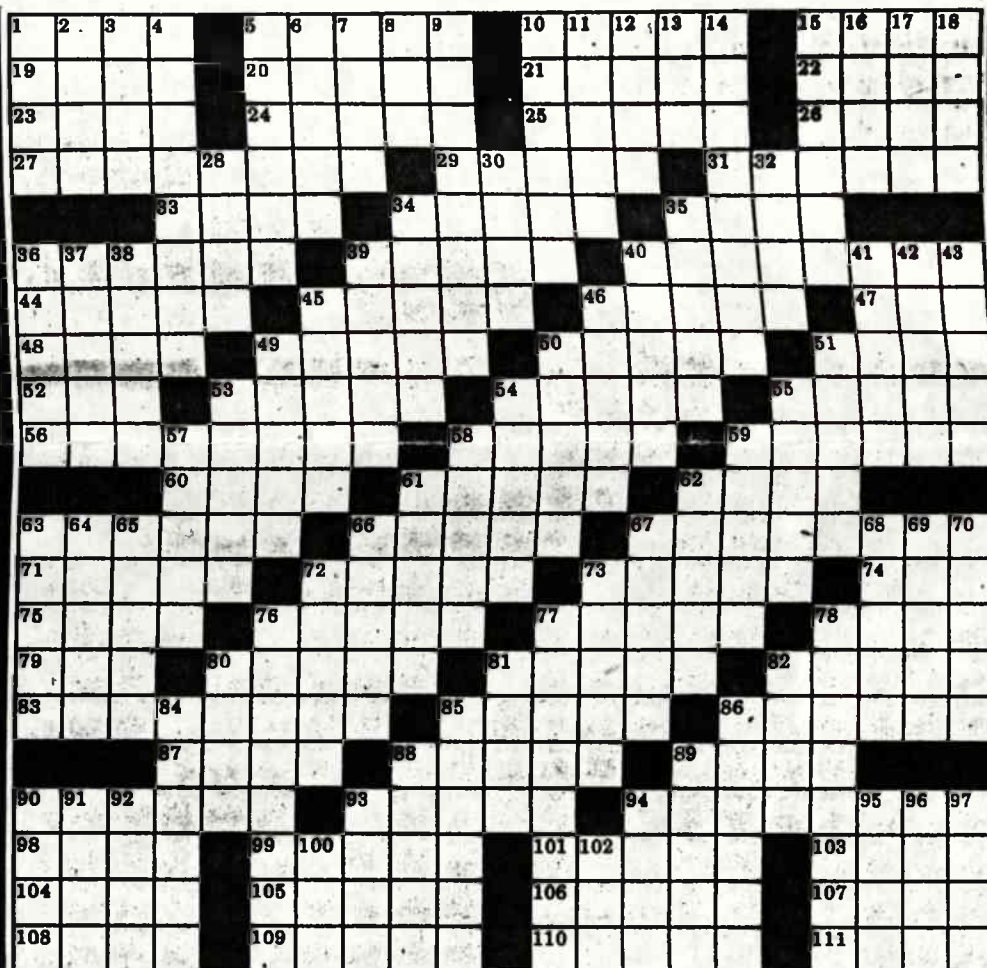
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CONTINUED FROM PG. 18

followed by her name and/or "Children" followed by their names. These markers usually give the date of birth, date of death, and the age at death, giving the number of years, months, and days.

Since the cemetery is in the middle of the former farmland, it can't be seen from the road. There is no marker by the road giving its location. There is a road leading to it on the north side of East Old Fort Harrison Avenue a short distance west of North Hunt Street.

In 1923, the community solicited donations amounting to fifty dollars (\$50.00) to purchase an acre of land from Dixon Stewart, Jr. for the establishment of another cemetery.

Among those who solicited the donations were Paul Anderson, Matthew Hathcock, George Shepard, Sr., and Zachariah Stewart. It has been reported that Dixon Stewart, Jr. graciously donated an additional acre. The cemetery was named the Stewart Cemetery. The first burial there was the infant son of Paul and Lucille Anderson in 1924. The first adult burial was that of Coleman Redmon later in the same month. Realizing the need to enlarge the cemetery, an additional acre was purchased in 1945. The cemetery is located west and north of the Lost Creek Baptist Church.

CONTINUED ON
OCTOBER 1ST

Lost Creek; a Walk Through History

African-
Americans
(WV)

Vanguard.
Vol. 1 No. 5
Oct. 1-15, 1994

A CONTINUING HISTORICAL ESSAY WRITTEN BY DR. GENEVA ROSS.

THIS IS A FACTUAL ACCOUNT. WE INADVERTENTLY OMITTED A PORTION OF TEXT IN OUR LAST ISSUE ON THE CEMETERIES, SO IT WAS INSERTED AT THE BEGINNING OF THIS INSTALLMENT.

ANYONE WISHING TO OBTAIN PREVIOUS INSTALLMENTS, CALL
THE VANGUARD AT 235-2132

cont. from last week

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Throughout the years community volunteer workers have overseen the care and beautification of the Roberts and Stewart Lawn Cemeteries. In 1925 a group of young people organized the Willing Workers Club and gave special programs to raise funds to pay for putting cinders on the driveway in the Stewart Cemetery as it was named at that time. They secured funds amounting to fifty dollars (\$50.00) to pay for the cinders; Ottis Stewart hauled them to the cemetery.

Several years later the Consolidated Cemetery Organization was formed to oversee the care of the two cemeteries. After being identified by that name for several years, the organization decided that the name was confusing to explain and that the name should be changed. As a result, they changed the name of the Stewart Cemetery to the Stewart Lawn Cemetery and the

name of the organization to the Stewart Lawn Cemetery Organization.

Later the word "Organization" was dropped. The current organization, now known as the Stewart Lawn Cemetery, oversees the properties and business of the two cemeteries. Its responsibilities are assumed by a board officers, trustees, superintendent, and assistant superintendent.

In an earlier segment of this column relating the history of Lost Creek, it was stated that a church and a school were organized in a building erected in 1832 on land donated by Kinchen and Nancy Roberts. In searching through various records some writers have found that a deed recorded January 1, 1838, stated that the Roberts sold the acre plot of land for ten dollars to the school trustees, Jordan Anderson, Dixon Stewart, and Abel Anderson. Since deeds were often recorded much later in official record books, the transaction could have occurred much earlier.

The log building was located on the northwest corner at the intersection of North Hunt Street (formerly known as Stop 10 Road) and Fort Harrison Avenue (earlier named Fort Harrison Road). The first teacher there was Abel Anderson. Some persons have reported that the school was named "The Lost Creek School For The Colored." Another name, found as teacher there was Aaron Smith. This writer has not been able to find more information about him and the dates he served as a teacher at the school.

The second school organized in Lost Creek was erected on property donated by Jeremiah Anderson, one of the first settlers in Lost Creek. This log structure known as District No. 2 School, was located on the Scott Burgan Road (now known as North Creal Street). Its location was on the east side of the road a short distance south of the Lost Creek Baptist Church. The author has not been able to find the date the school began, but it was consolidated with District No. 3 School in 1924 because of its small enrollment.

Some of the teachers at the District No. 2 school were Pete Hamilton, Frank Alexander, Bertha Carter, Morton Lewis, Elder Diggs, Clifford Roberts, Lena Ashworth Lyda, Fern Pettiford, Theresa

Goods Turner, Thomas Waldon, Eura Manuel Dawkins, Daisy Bishop, Essie Stewart, Ruth Barnett House, and Ila Stewart Hawkins.

Among this group of early teachers were some who lived in the Lost Creek area and others who lived in the Terre Haute and Brazil areas. Teachers who did not live in Lost Creek were often furnished transportation by wagon or buggy by the local residents who also furnished their "board" as it was called in those days. That means that because of the distance from their homes, they spent the week in the homes of the area residents. This author remembers hearing her older relatives talk about teachers staying with their families.

All the early schools built for the education of "children of color" (or Negroes) as they were called at that time) were supported by tuition paid by parents since there were no provisions for State support for such schools. It wasn't until 1876 that the local government provided funds for the education of "Negro" children. Therefore, it was in 1876 that the Lost Creek Township purchased an acre of land for twenty dollars (\$20.00) from Reddin Roberts, son of Kinchen Roberts, and erected a one-room frame structure as a school for students in grades one through eight. The site of this school was one mile north of the first school which was built in 1832. This school was named the District No. 3 School and provided for the education of the students in this section of the Lost Creek area until 1924 when District No. 2 School was closed and consolidated with it. At that time, another building was erected, and a second teacher was employed. Students in the area were transported by automobiles when they became available.

In 1936 the Glenn Orphans Home for colored Children was opened. The first group of twenty students came from the city of Terre Haute. Since elementary schools were segregated then, the elementary students were enrolled at the District No. 3 School rather than the school at the Glenn Orphans Home. During that year (1936), the township began to provide bus transportation for these students and area students enrolled at the school.

The property upon which the building was erected adjoined the Glenn Orphans Home grounds and served as a part of the administration, but the housing was segregated. This building which is located north of U.S. Highway 40 on the North Hunt Street is now known as the Juvenile Center of Vigo County.

In 1942 the District No. 3 School building erected in 1876 was destroyed by fire. The students enrolled in grades Seven and Eight

were moved to the Glenn Elementary School which was taught by Merle Shepard who accompanied the children from the school. Students in grades One, Two, and Three remained at the District No. 3 School and occupied the building which had been built in 1924; the teacher was Beulah Ross Edwards who had been the teacher in the building which was destroyed by the fire.

The Hickory Grove School building was moved to the District No. 3 School site in 1945. It was remodeled and grades Four, Five and Six were returned to the school. A furnace was installed, but there was no plumbing. During the last year of its existence, hot lunches were delivered from the Glen High School Cafeteria. Area residents were still distressed by the inequality of the physical conditions at the school and felt that integration had been long overdue. Because of a decreased enrollment, the school was closed and the students and teachers were transferred to the Glenn Elementary and Seelyville Schools in 1957. When these two schools were consolidated into the Lost Creek Elementary School, which opened in 1960, the last two teachers at the District No. 3 School, Beulah Ross Edwards and Merle Bullard Shepard, were members of the faculty. Teachers at the District No. 3 School included Charles T. Hyle, Bell Artis, Mac Porter, Daisy Bishop, Helen Anderson Hall, Thomas Waldon, Ermin Pettiford, Naomi Williamson, Ethel Payne, Blanche Cheatem, Ina Alexander, Lucille Winston Redmon, Beulah Ross Edwards, Mary Stewart, Ima Wagh Vanderson, Merle Bullard Shepard, and Geneva Ross. When the school building was closed, it was left at the site. It was purchased by a local resident who converted it into a family residence.

Although the three schools described above, were established for the education of the "Negro" or "children of color" in Lost Creek Township and remained so from the 1830's until 1957, the Glenn Elementary School in Lost Creek Township was integrated as early as the decade between 1900 and 1910. At least nine "Negro" students or "students of color" were enrolled there between 1900 and the 1920's. This writer has not heard of any rejections during this period, although two such students were rejected during the latter 1930's. District No. 3 School did not reject "white" students, two such students of an Italian-American family were enrolled there in the 1930's.

The Glenn High School was an integrated school from its opening in 1911. Homer Anderson, son of Malachi Anderson and grandson of Jeremiah Anderson, was a member of its first graduating class in 1912.



Lost Creek; a Walk Through Our History

PART 6 By Dr. Geneva Ross

District No. 8 School in Otter Creek Township is included in this history because the Otter Creek Township boundary line is just north of Lost Creek Township. Residents living along this boundary line and farther north have had a close relationship with Lost Creek since the early pioneers arrived. Several of the pioneer families owned property in Otter Creek and Nevins Townships. Many residents in these two townships have been relatives of the Lost Creek residents, have been members of the Lost Creek Baptist Church throughout the years, and have participated in many of the activities in Lost Creek. Some of the students from these two townships were enrolled in the District No. 2 School and later became teachers in the school. Several Lost Creek residents lived in Otter Creek and/or Nevins Township at some time.

District No. 8 School be-

gan as a one-room school from Grades One through Eight in a log cabin in Otter Creek Township on the Perry Tyler Road. Later the school occupied a building at the site of the current Ruffin Stewart Cemetery. The third and last site of the school was on property donated by a white area resident, Lenus Burnett, about two miles south of the former site and two miles west of Burnett on the Rio Grande Road. A fire destroyed the building in 1909, and another building was erected, the following year. In 1931 a second building was erected, and an additional teacher was employed. Decreasing enrollment caused the closing of one of the buildings in 1937 and the closing of the second and last building in 1943. The students were transferred to the Otter Creek Elementary School in North Terre Haute. Teachers who were employed there included

Ernestine Harris Johnson, John Lyda, Jean Barbour Anderson, Thomas Waldon, Opal Anderson Steward Pettiford, Birdie Barnett Jasper, Ruth Hill, and June Ross Love, the last teacher.

The building was later moved to its present location on the east side of the Rosedale Road south Rio Grande Road and is currently used as the Sandcut Volunteer Fire Department Building. Later the property became the site of the residence of the late Dr. Robert Speas, a well known ophthalmologist.

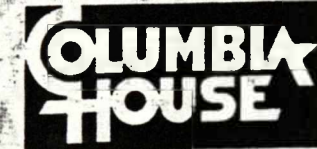
On September 4, 1976, a reunion of students who attended the District No. 2, No. 3, and No. 8 Schools was held at the Lost Creek Community Grove. The theme was "We've Come A Long Way, Baby." More than three hundred persons attended. Among those honored were the oldest student from each of the schools. Honorees included Matilda Radcliffe, age 91,

from District No. 2 School and Rev. Harvey E. Walden, age 89, and Marvel Anderson Stewart, age 87, from District No. 3 School. Since Rev. Walden had left before the presentations were made, Marvel Anderson Stewart was the recipient of the gift. Amy Roberts, age 89, was the honoree from District No. 8 School. Former teachers present included Ruth Barnett House from District No. 2 School; Helen Anderson Hall, Ima Waugh Vanderson, Geneva Ross, Beulah Ross Edwards, and Merle Bullard Shepard from District No. 3 School; and Jean Barbour Anderson and Birdie Barnett Jasper from District No. 8 School.

As a result of the enthusiasm exhibited at the 1976 Reunion, a second reunion of students from the three schools was held on September 1, 1979, at the Lost Creek Community Grove. The theme of the celebra-

tion was "Our Community Roots." A souvenir booklet bearing the theme as its title and including recipes by local residents and a history of the Lost Creek community was compiled and available for purchase at the time. Honorees who came from the farthest distance were Hoover Stewart from Seattle, Washington; Linda Harris and David Stewart from Los Angeles, California; and Felix Shepard from Colorado. Others were Beulah Zoe Walden and Beatrice Whitted Porter from Washington, D.C. Former Teachers in attendance included Ina Alexander, Geneva Ross, and Beulah Ross Edwards from District No. 3 School; and Opal Anderson Stewart Pettiford from District No. 8 School.

CONT. OCT. 29TH



The Columbia House Company has the following positions available:

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Staff Sgt. Arthur N. DeBow III son of Mr. & Mrs. Arthur N. DeBow Jr. 712 So. 16th St., Grandson of Mrs. Arletta DeBow & Mattie Poston has been selected to receive the "Silver Star Award" at Luke AFB Phoenix, Arizona in the Air Craft Maintenance field 56th Fighters Wing #310FS. Staff Sgt. DeBow is a 1978 graduate of Terre Haute North High School and currently has served 16 years with the Air Force. He resides in

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Historical *Lost Creek*

Continued

By Geneva Ross

The early pioneer settlers who arrived in Lost Creek between 1828 and 1835 began their homesteads as farmers. There was land to be cleared for the building of their homes, for the raising of animals, for the cultivation of their crops, and the building of roads to get to their fields, to their neighbors, to church, and to places of business to secure items available to sustain their households and farming activities. This was indeed a business enterprise. As they prospered, they were able to obtain additional land to provide for their families' needs and desires. Their lives were very typical of families who lived during the agricultural era of our country when the majority of the citizens in the United States lived in rural areas and were engaged in agricultural pursuits. Some of the men who needed additional money, and many of the young men worked on the larger farms for the farm-

ers who needed additional workers to carry on their farming activities. These activities including preparing the fields to plant the seeds, plowing the fields of crops, and harvesting the crops. All of this was done with teams of horses. Additional farm work included the feeding of the animals, cleaning the barns and pens, milking cows, and building and repair of fences.

When coal mining became a part of the businesses in the nearby areas between 1900 and 1910, and continued during the 1920's and 1930's, many men in the area worked in the mines. These mines were located north of Seelyville, and near Fontanet, Ermandale, and Clinton. The men walked to the mine north of Seelyville. When that mine closed, they rode horses or wagons pulled by horses to the mines farther away. Many of them had small farms which they continued to maintain in addition to working in the coal mines. This required them to work

in their fields and gardens, and care for their animals early in the mornings, late in the evenings and on weekends.

There were other farmers who established businesses on their farms to provide services for the needs of persons in the community. One of the first of these entrepreneurs was Thomas Shepard who had become a successful farmer in the area. Shepard's parents were Joseph and Jane Alvis Shepard. It is believed that they came from the same area in North Carolina as many of the other earlier settlers in Lost Creek. His descendants' research has lead to information stating that he was born in Greene county, Indiana, in January, 1863. He was married to Elizabeth Bass, and they had four children, Lou, George, Charles, and Gertrude. The 1895 plat book shows that he owned land on the south side of East Haythorne Avenue about a mile west of North Hunt Street or one and one-half miles east of Fruitridge Avenue. His original house was moved to a location about one-half mile east of the original site and to the north side of East Haythorne Avenue. It has undergone extensive

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SEE LOST CREEK

PAGE 3

dress and values.

Being black doesn't mean that we have to lower our standards or for that matter accept low standards. But rather, being black means raising our standards to suit and benefit us. And having the courage to assert this "true self" of blackness under social and peer pressures. When we begin to adopt our own style of

Eat Dog World," "If I can do it, anybody can attitude." Again, this is because we have adopted our oppressor's values as our own. When are we going to wake up and realize that nobody's going to help us, but us? We must stop looking to those who oppress us to help us, e.g., welfare system, psychic's etc. This simply is not using common

must begin this process of re-newing and regenerating our purpose now. Because tomorrow is not promised to anyone. When we do, our "true selves" will naturally want to survive. And we'll want to get off of this petty game playing rut that keeps us from progressing, e.g., jealousy, envy, hatred and greed. Because we will see them for what they

our lives and the lives of our ancestors. These impure ideologies have been ingrained in our every fiber. In fact they are traditional and are as American as apple pie, Chevrolet, baseball and like bad habits, are difficult to break. Furthermore, these false impure ideologies that have contributed the division commonly seen among our

then begin to grow. And when we begin to acknowledge who's really in charge, our creator not the oppressor, we will prosper. The Holy Quran says, "God will never change the condition of a people until they change within themselves. And those who accept truth become a single brother and sister-hood of co-workers who's goal's and objectives are one.

HISTORICAL LOST CREEK CONTINUED FROM PG.2

renovation and remodeling. Between 1895 and 1900 he built an eloquent new home on the north side of East Fort Harrison Avenue about one-half mile west of North Hunt Street. This beautiful two-story house still looks much like it did when first built. A beautiful big barn and a smoke house were constructed north of the house. His grandson, Otto Shepard, remembers that the barn had a hardwood floor in the

barnloft where he remembers playing marbles on the smooth surface.

In the early 1920's he built and operated a grocery store just west of his residence. He had many other business ventures. Among those were two barbershops — one in Burnett and another one in North Terre Haute and a tavern in Terre Haute on the west side of Lafayette Avenue near 17th street. He continued to operate his farm

where he, also, raised, bred, and sold horses. At one time he had several teams of horses and several wagons and hired men to work for him as he received jobs to haul gravel for several of the roads in the community. He died in 1928, and his wife died in 1929. They were buried in Highland Lawn Cemetery in Terre Haute.

Another grocery store in the area was built and operated by Vance and Anna Ross Goins just north of their home on the east side of the then Stop 10 Road

with is now North Hunt street and a short distance north of where East Haythorne avenue ends. Above the grocery store was a second floor which served as a community center for the young people of the community. The store was in operation between 1910 and 1921 when it was destroyed by fire when someone lit a match near the gas pump which was located near the building.

Since transportation was by horseback and/or buggies or wagons pulled by horses, a successful black-

smith shop was operated by Wesley Redmon in Otter Creek Township on the Roberts Road during the 1910's and 1920's. It is reported that in addition to the usual shoeing of horses and repair of wagon and buggy wheels, Roberts was an expert in performing other blacksmith work.

Huston Dillard moved from Terre Haute to the southeast corner of Stop 10 Road (now North Hunt street) and Fort Harrison Avenue) during the 1930's. At this site he operated a barbershop, provided a large room as a recreation room, and raised and sold hogs. His recreation room became a popular spot for card playing, pool, and dancing to the juke box music during the 1930's and 1940's. Many young and not so young citizens from Terre Haute and other communities in the area learned their way to "Dillard's" especially on week-

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**CONCLUDED
ON PG. 9**

had to sing. Al- l, who Nurses l, com- r what military had as every he first medical at over- and 30 l to Li- treated ationed er 1943, unit had a and to the n July ounced at black gard to

a permanent place for women in the military. Black women finally became eligible to serve in all branches of the military, although it wasn't until 1979 that the first black woman Hazel Winfred Johnson, would be promoted as a general officer when she was appointed chief of the Army Nurses Corps.

For too long, our history books have not conveyed the full story of all those who have fought and struggled for freedom. Let's ensure a future that reflects the rich heritage of our past — a future that builds on the strength of those who came before, enriching the lives of those yet to come.

KSHELF CONT.
FROM PG. 5

that is overhaul, then I am gravely Perhaps sorry to inform you that message you may do well to look as to of- elsewhere, or simply take a er-stay courageous self-initiated positive gamble. Davis himself ob- is offer serves the following as be- and one ing key to a successful rt of the romance:
if your "There ain't no secret — ead this sometimes we get along and omantic sometimes we don't, but we keep on going."

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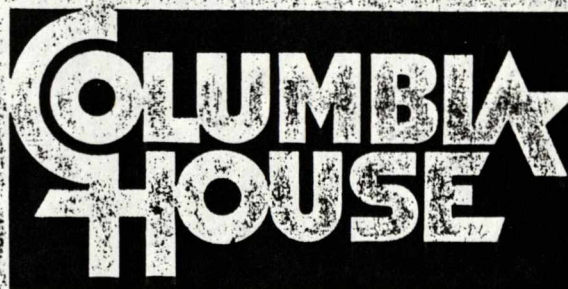
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**LOST CREEK
CONTINUED
FROM
PG. 3**

end evenings. In addition, he had two gas pumps and sold oil and coal-oil or kerosene. In his barbershop he sold a variety of "penny candy" which was popular among young children who rode their bicycles pass the corner and/or those who accompanied their fathers to the barbershop. In the 1940's a small building was constructed west of his residence where his wife, Lillie, referred to as "Mrs. Dillard" enjoyed operating her concession stand where she sold candy and chewing gum in addition to selling kerosene or coal-oil.

**THE SAGA
CONTINUES
NOVEMBER 12th**



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Lost Creek History

Organizations: Knights Of Pythias

Lost Creek community Lodge By Dr. Geneva Ross

On July 28, 1921, The Grand Lodge of the Knights of Pythias of North America, South America, Europe, Asia, Africa, and Australia awarded a charter for the establishment of the Burnett Lodge No. 26. Names listed of those elected to fulfill leadership roles included Clyde Ross, Matthew Hathcock, Troy Ross, Wesly Jasper, Bennett Stewart, Carl Ross, Leroy Stewart, and Harry Ross. This information was taken from the framed charter which has been in the home of Clyde Ross since the razing of the building. (His daughters, including the writer, now reside in the home). A sword from the lodge is, also, in their possession.

With the financial support of the Grand Lodge, the newly chartered lodge purchased property on the then Stop 10 Road (now North Hunt Street) a short distance north of East Haythorne Avenue where a very attractive two-story building was erected. Known as the "K" of P Hall", it hosted many lodge and community activities and served as a popular meeting place during the 1920's and 1930's. During the early 1920's, the lodge purchased the Thomas Roberts farm on the Crawford Stewart Road to provide a home for its aged and indigent members. The project was later disbanded, and the farm was sold a short time later. The lodge maintained its prominence in the community until the latter 1930's when it was dissolved. The building was razed in 1939 and the land was sold.

Following the Dedication of the new District No. 3 School Building, on December 2, 1945, the young people in attendance met and organized the Lost Creek Community Club for the purpose of providing wholesome recreation for the area. Officers elected included Clela Harris, President; Felix Shepard, Vice-President; Nola Shepard, Treasurer; Dorothy Ross, Secretary; Walter Edwards and Bert Ross, Trustees. The club

met the first Monday night of each month at the District No. 3 School. On April 5, 1946, the officers and trustees met with Mr. Nathaniel Tootle concerning the purchase of The Hamilton Grove." On June 9, 1946, a meeting was held at the home of Walter and Beulah Edwards to decide upon the name of the newly acquired property. It was renamed the "Lost Creek Community Grove." The membership spent many efforts to raise the needed funds during the next several months. On July 4, 1946, there was a parade, including a float, wagons, and decorated bicycles, from the School to "The Grove: where there were games and refreshments to celebrate the initiation of their newly acquired possession.

The original owner of the property was Elisha Stewart, who had given the land to his daughter, Mary A. ("Maime") Stewart on March 2, 1901

She was married to Peter F. Hamilton, and they had permitted the area to be used for recreational purposes for a number of years. Because of its location of the northwest corner of the old Stop 10 Road (now North Hunt Street) and East Haythorne Avenue, it had become a popular summer recreation area for young people living in Lost Creek, Otter Creek, and Nevins Townships. The six and one-half acre plot of land was purchased from Nathaniel Tootle, widower of Mary A. ("Maime") Stewart Hamilton Tootle on November 16, 1946, for five hundred dollars (\$500.00). The Warranty Deed lists Walter Edwards, Verdell Hathcock and Maynard Shepard as Trustees.

During the latter 1940's and early 1950's, a well was dug, and the land was developed to provide for summer recreational activities. Groups worked together to provide special picnics and activities for Fourth of July and Labor Day Celebrations and for week-ends. These activities included baseball games, horseshoe

pitching, barbeque dinners, etc. With hopes of building a recreation center, the members launched a building project in 1956. On a cold November day in 1957, their dreams were climaxed as they saw the completion of the roof on their newly constructed building. The installation of electricity in 1958 was provided by the donation of materials and labor. Following the closing of the District No. 3 School in 1957, the PTA treasury was donated to the club in honor of the last Patron of the Glenn Home for Colored Children, Mr. Arlester Smith. The funds were used to install the concrete floor which was tiled in 1970 under the supervision of the Rev. Noel Hord, pastor of the Second Missionary Baptist Church of Terre Haute. In 1976 the drilling of a well provided a more adequate water supply which was essential for the installation of restrooms. Mr. James Ross supervised the addition of the restrooms and a store-room. Labor for this project was contributed by the membership. Volunteer contributions of materials and labor has enabled the club to maintain the building and the grounds.

Throughout the years a variety of activities have taken place at "The Grove" as it is commonly called. For a number of years an annual Membership Banquet was held. In more recent years, it has been replaced by a Membership Salad Spread or Salad Smorgasbord. The salads are donated by club members, and all persons attending buy their dinner which includes payment of their membership dues for the year. Other activities have included Fourth of July and Labor Day celebrations, Open Air Services on Sunday afternoons, family reunions, the District No. 2, No. 3, and No. 8 Schools reunions of 1976 and 1979, hayrides by various groups, Halloween parties, Christmas Bazaars, activities sponsored by various church groups, political parties, etc.

On October 2, 3, and 4, 1992, and Annual Lost Creek Festival was initiated. Because of its success in the number of vendors participating and persons attending, the Second Annual Lost Creek Festival was on September 24, 25, 26, 1993, and the Third Annual Lost Creek Festival was on August 12 and 13, 1994. Plans are underway for the Fourth Annual Lost Creek Festival with date to be announced early in 1995.

**Lost
Creek
Continues
Nov. 26,
1994**

**Cornel
West
Continued
From
Page 4**

Describing Thomas Jefferson as a slaveholding founding father, West called for a constructive national dialogue on America's future. "One sign of the loss of democracy is when people lose interest in public conversation. We need courage. It is impossible to be (creative) without mustering the courage of John Coltrane or Charlie Parker," West said and concluded that as a 41 year old African-American who had lived most of his life in the United States, he saw America's future as being open-ended. "I am a person of hope, but I am not optimistic; the (glaring) evidence of South-Central L.A. speaks everything against optimism."

By Imam W.
MOHAMMAD
Hon. Elijah

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Allah (G-
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Lost Creek History

Lost Creek Baptist Church.....Sunday School

By Geneva Ross

Since its founding in 1850, the Lost Creek Baptist Church has had many members who have kept abreast with the times and have introduced religious organizations and activities into the Church program. One of the first such organizations to become a part of Protestant churches in the United States was the Sunday School. In 1785, two years after Great Britain declared the thirteen original colonies a free and independent nation, the first Sunday School had its beginning on this side of the Atlantic Ocean. William Elliott, in his own home, arranged to have the white boys and girls instructed in the Bible every Sabbath afternoon. The Negro slaves were similarly taught at another hour. This school was transferred in 1801 to Burton-Oak Grove Methodist Church, Brandsfords Neck, Virginia, and Mr. Elliott became its first superintendent. The second Sunday School was established by Francis Asbury, in 1786, in the home of Thomas Crenshaw, in Hanover County, Virginia, and was expressly provided for the instruction of slaves.

The American Sunday

School Union was formed in 1824, and its missionary workers founded Sunday Schools throughout the country. As most of these Sunday Schools eventually grew into churches, the denominations came to realize that the Sunday School was not only an essential educational agency, but a very important channel for missionary activity. The rise of the Sunday School movement in American Protestantism during the nineteenth century transformed the educational needs of the United States' churches. Theoretically, the Sunday Schools were to use the Bible as their textbook, but the Sunday School materials published for both the teacher and the student soon replaced the Bible as the most common guide for instruction in Christianity.

In a collection of the Sunday School Yearbooks at the Lost Creek Baptist Church, the earliest record of the Sunday School is dated July 25, 1870, giving the name as the Baptist Sabbath School. The School was divided into six classes, namely, Ladies Testament Chapter, Bible Chapter, No. 1 Ladies Primary, Gents Testament Chapter, No. 2 Ladies Primary, and Gents

Primary. Those in attendance were M.C. Anderson, E. Green, James Anderson, G.W. Glover, Enoch Anderson, Zachariah Roberts, Levi Evans, Jessie Artis, T.I. Anderson, Dixon Stewart, Edward Sooney, Jacob Roberts, Samuel Walker, George Postan, James Postan, Meikel Bass, William Anderson, Tillie Green, Isabella Glover, Surnette Waldon, Henrietta Leonard, Ana Anderson, Dortha Robers, Josephine Stewart, Elizzey Smith, Mary Batton, Meggy Postan, Elizzie Anderson, and Martha Waldon. Teachers were M.C. Anderson, Jessie Artis, Sarah Jane Anderson, Mary Leonard, and Joseph Anderson. The lessons were read from the Bible.

The only record of 1871 is an account of money received for May, June, July, and August with a balance of \$51.65. The minutes of the July 19, 1872, meeting states that a picnic was to be held on August 15th at the same place it was held in 1871, but there is no record of where it was held. The Chairman, Rev. George Anderson, was to appoint speakers, Rev. W.H. Anderson was the Secretary. Issues concerning the community were discussed and voted upon after church services.

The minutes weren't written every Sunday, but in the minutes of October, 1872, it was recorded that a motion was passed to adjourn until the first Sunday in May, 1873. M.C. Anderson was the Superintendent. For a number of years the Sabbath School was held only during the summer months.

On May 5, 1873, the officers elected were: M.C. Anderson, Superintendent; Miss Caroline Anderson, Assistant Superintendent, Mr. George W. Glover, Teacher of the Bible Class, Mrs. Sarah Boone, Testament Class Teacher of the Gents; Mr. Jessie Artis, Testament Class Teacher of the Ladies; Miss Martha Lindley, Secretary; G.P. Anderson, Assistant Secretary; Miss Nancy Anderson, Librarian; Miss Tillie Green, Assistant Librarian; and Mr. Jessie Artis, Treasurer. The superintendent was authorized to appoint the primary teacher. No record of attendance was written during this period.

During 1874 and 1875, M.C. Anderson served as Superintendent, and several faithful workers carried on the responsibilities of the Sabbath School. On August 21,

CONT. ON P.11

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Lost Creek Continued

1875, the Fifth Anniversary of the Sunday School Convention of the Indiana Baptist Association convened at the Lost Creek Baptist Church. Conrad Burley, Vice-President, called the meeting to order at 9 a.m.

A collection of 98 cents (0.98) was taken to purchase "Lesson Leafs" on May 14, 1876. This was the first mention of Sunday School materials. As stated earlier in this article, Sunday School materials were published during the nineteenth century to serve as guides for instruction in Christianity. At this meeting the Superintendent asked the scholars to act as missionaries for the next week and stated that each would receive a card of merit. There were ninety (90) persons present including M.C. Anderson, Superintendent and S.E. Anderson, Clerk.

During 1877 and 1878, the attendance varied from 50 to 90 present each Sunday. On July 28, 1878, with 62 persons in attendance and M.C. Anderson serving as Superintendent and W.F. Anderson as Secretary, the name of the School was changed to Mount Zion Sabbath School. On August 11, 1878, with 71 persons present, a motion was

passed that M.C. Anderson represent the Sabbath School in the convention. A collection of \$1.43 was taken to send the delegate. A collection was taken to order "school quarterlies" on September 29, 1878. During 1879, Jessie Artis served as Superintendent. On July 13, 1879, J.L. Stewart read an essay after the lesson and was appointed to read another one the following Sunday. Each Sunday someone was appointed to read an essay. Visitors' names were included in the minutes.

The Sabbath School was held in the winter of 1880-1881 for the first time. During the period of 1881 to 1897, Rev. M.C. Anderson, Jessie Artis, J.J. Stewart, Peter F. Hamilton, M.M. Tyler, and S.W. Tyler served as Superintendent. Those who served as Secretary were C.J. Walden, Arthur Pettiford, G. Stewart, H. Stewart, Mary A. Stewart, M.M. Stewart, Versa Anderson, Seneca W. Tyler, Emma Artis, Galena Stewart, T.J. Russell, Wesley Hathcock, and Jane Green. When a member of the School died, a Resolution was written in the Book of Minutes and a copy was sent to the family. It was, also, during this period that a program in May cele-

brated the Sabbath School's Anniversary and held an election of officers.

In 1900 and 1901 Rev. M.C. Anderson was Superintendent and Margaret Roberts served as Secretary. Mamie Jane Hathcock and Lela Redmon served as Secretary between 1906 and 1908. Between June, 1911, and July 1913, active workers included Webber Norton, Christina Anderson, Paul D. Anderson, Orgie Stewart, And Rev. M.C. Anderson. Active members from 1915 to 1920 included Rev. M.C. Anderson, Christina Anderson, Paul D. Anderson, Lucy Anderson, Webber Norton, Orgie Stewart, Arthur Stewart, Ermin Pettiford, Nila Pettiford, Bessie Green, Ema Anderson, and Nellie Redmon. The February 1, 1920 minutes included the election of Jessie Cooksey as Superintendent and Nellie Redmon as Secretary. The 1921 to 1930 active members included Opal Stewart, Nellie Redmon, Phillip Simpson, Ila Stewart, Nila Pettiford, Beulah Ross, Edna Redmon, Ina Alexander, Myrtle Ross, Lucille Anderson, Rev. Cyril Harris, Paul Anderson, and Mabel Batton. The 1933 to December 10, 1939 minutes reveal active members including Paul Anderson,

Freida Harris, Erneita Anderson, Beulah Ross, Eugene Love, June Love, Charlotte Tyler, Merle Shepard, and Walter Edwards. The 1940 to 1945 minutes gives the name of Roberta Anderson as Superintendent; active members included Cynthia Norton, Ernest Anderson, Paul Anderson, Merle Shepard, and Omey Ross.

Look
Closer.

Something's
Changed.

A New
Attitude
For
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all ages, in
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Media Violence Cause

By J. Malveaux

SAN FRANCISCO-In the spring of '94 Congress sat riveted as it listened to testimony about the impact of television violence on our lives. We were treated to data that said kids who watch the average 40-plus hours of television per week see so many beatings, shootings and murders that they have become desensitized.

Attorney General Janet Reno called for regulating the media and Democratic Sen. Paul Simon of Illinois, the leading congressional critic of the television industry, concurred. But Simon recently said that he is backing off regulation because the television networks have found a way to police themselves.

Actually, the networks have taken a page from Congress' book: when in doubt, do a study. This time, the UCLA

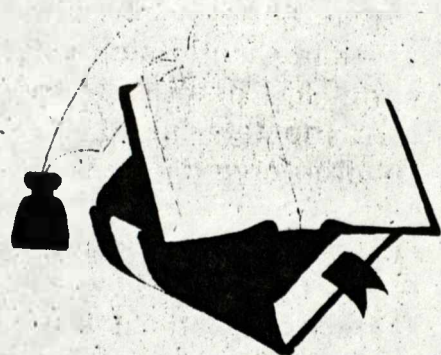
Cable television sponsor a similar study to see if television violence is, in fact, out of control.

Both studies over the last two years, effectively putting the issue back burner for a while. But the network already responded to congressional action with mindless programming. And Fox network's creation of "Roc," "Central" and Black-oriented shows any indication, the networks are pushing back against the grain in demand for more diverse programming in 1994-95 television season.

After two years are the research UCLA likely to find television violence indicted as the cause for what Congress as "increased crime and violence in the American society?"

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Lost Creek History

"Baptist Young Peoples Union, 1920-1940"

By Geneva Ross

This information about the Lost Creek Baptist Church, Baptist Young Peoples Union was obtained from its record books which are in the collection of record books at the Lost Creek Baptist Church. The minutes of the August 29, 1920, meeting state that the Baptist Young Peoples Union was organized at 7:30 p.m. with the pastor, Rev. H. A. King presiding. It was not stated that the meeting was held at the church, but the September 12th and September 26th minutes state that the meeting was held at the church. The meeting began with a presentation by Mr. Stewart, who was one of the Baptist Young Peoples Union organizers. The organization was referred to as the B.Y.P.U.

Officers elected were Florence Anderson, President; Cyril Harris, Vice-President; Nila Pettiford, Secretary; Opal Stewart, Assistant Secretary; Ralph Harris, Treasurer; Cinderella Hathcock and George Carter, Librarians. Members were Arthur Anderson, Dr. Bruce Anderson, Lucy Anderson, Paul Anderson, Sarah Anderson, Harry Cooksey, Cora Evans, Myrtle Hill, Webber Norton, Carrie Patridge, Arthur Pettiford, Carl Ross, Arthur Stewart, James Stewart, and Nellie Stewart. Two groups were organized to raise money. Serving as group captains were Rev. Thomas and Rev. King. At the September 5th meeting, the groups were named 'Ester and "St. Paul"; and Ideal Harris and William Cooksey were nominated as group captains.

Members and associate members who joined in September included Sam Carter, Anna Goins, Lela Redmon, Essie

opening song followed by a prayer. A roll call often required each one to give a verse of scripture. After the reading of the minutes from the previous meeting, they often had another song, a reading, or a brief inspirational presentation before they divided into study groups where they were assigned a teacher. They usually were given a topic for discussion and a scripture to read. The classes' names were listed in the minutes giving the amount for the collection received from each class. The number in attendance was not usually given, but on February 27, 1921, there were thirty-six (36) present. Following the meeting of the classes, the business meeting was held. The union was dismissed by the "Pledge".

At the march 13, 1921, meeting five dollars (\$5.00) was withdrawn from the treasury to pay for four dozen new books for the B.Y.P.U. At the same meeting Florence Anderson, Nellie King, Bement Anderson, Frank Simpson, Ruth Pettiford, and Naomi Harris were authorized to sell keys to raise money for the purchase of a new organ. On March 20, 1921, twelve dollars (\$12.00) was withdrawn from the treasury to pay for the organ. The April 3, 1921, minutes stated that it was decided that the old organ be given to Bement Anderson because he had raised \$4.50 for the purchase of the new one. During the April 14, 1921 meeting, action was taken to pay the expenses of Rev. King to attend "the executive board meeting." (It was not stated whether this was a district or state meeting.) On May 8, 1921, action was taken to send Ideal Harris, Nellie Redmon, and Joseph Tyler as

appointed were Kenneth Hathcock, Marvel Redmon, Clydia Waugh, Waneita Ross, and Laurel Hathcock. At the October 9, 1921, meeting Florence Anderson, Cinderella Hathcock, Nellie King, and Joseph Tyler were elected as delegates to the Western District Convention at Brazil on October 13th and 14th. Expenses of ten dollars (\$10.00) were paid from the treasury; two dollars (\$2.00) was not needed and was returned to the treasury at the November 13th meeting.

On January 8, 1922, officers elected were Florence Anderson, President; Ila Stewart, Vice-President; Wiley Jasper, Secretary; Stephen Simpson, Assistant Secretary; Naomi Harris, Treasurer; and Phillip Simpson, Librarian. At the May 14, 1922, meeting delegates elected to attend the District Convention were Kenneth Hathcock, Wiley Jasper, and Florence Anderson. Delegates elected to the State Convention were Ila Stewart, Florence Anderson, Edna Hathcock, and the pastor, Rev. H. A. King.

The minutes of January 11, 1925, stated that the purpose of the meeting was to organize. The pastor, Rev. R. M. Dehoney presided during the election of officers. Those elected were Mildred Anderson, President; Stephen Simpson, Vice-President; Ruth Pettiford, Secretary; Cora Evans, Treasurer; and Jane Tribble, Assistant Secretary.

A meeting was called for the purpose of organizing on July 8, 1928. Officers elected included Paul Anderson, President; Edna Redmon, Secretary; and Naomi Harris, Treasurer. On January 4, 1931, a meeting was held to organize the B.Y.P.U. again. The

Clementina Anderson, President; Walter Edwards, Vice-President; Capitolia Roberts, Secretary; and Barbara Anderson, Assistant Secretary. A treasurer was to be elected later.

During a meeting held on January 15, 1933, officers elected were Beulah Ross, President; Benjamin Stewart, Vice-President; Henrietta Shepard, Treasurer; and Clara Anderson, Recording Secretary. The June 30, 1935 minutes showed that Beulah Ross and Clara Anderson were still serving as President and Secretary. On October 1, 1939, officers elected were Ervin Harris, President; Revella Anderson, Vice-President; Freida Edwards, Secretary; Helen Love, Assistant Secretary; and Leoma Anderson, Treasurer.

The last minutes located in the record books were written on November 24, 1940. At the time Ervin Harris was the President, and Freida Edwards served as Secretary. Forty-four (44) persons were in attendance, and sixty-four cents (\$0.64) was received in the collection. Action was taken to purchase a new secretary's book for the next Sunday evening meeting.

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that the Baptist Young Peoples Union was organized at 7:30 p.m. with the pastor, Rev. H. A. King presiding. It was not stated that the meeting was held at the church, but the September 12th and September 26th minutes state that the meeting was held at the church. The meeting began with a presentation by Mr. Stewart, who was one of the Baptist Young Peoples Union organizers. The organization was referred to as the B.Y.P.U.

Officers elected were Florence Anderson, President; Cyril Harris, Vice-President; Nila Pettiford, Secretary; Opal Stewart, Assistant Secretary; Ralph Harris, Treasurer; Cinderella Hathecock and George Carter, Librarians. Members were Arthur Anderson, Dr. Bruce Anderson, Lucy Anderson, Paul Anderson, Sarah Anderson, Harry Cooksey, Cora Evans, Myrtle Hill, Webber Norton, Carrie Patridge, Arthur Pettiford, Carl Ross, Arthur Stewart, James Stewart, and Nellie Stewart. Two groups were organized to raise money. Serving as group captains were Rev. Thomas and Rev. King. At the September 5th meeting, the groups were named 'Ester and "St. Paul"; and Ideal Harris and William Cooksey were nominated as group captains.

Members and associate members who joined in September included Sam Carter, Anna Goins, Lela Redmon, Essie Stewart, Ila Stewart, Mildred Anderson, Oliver Stewart, Morton Lewis, Ermin Pettiford, Clark Anderson, Lucille Hathecock, Christina Waldon, Thomas Walton, and Maude Hathecock. Names of persons who participated in the later meetings by singing, giving readings, and speaking included: Eunice Lewis, Carl Stewart, Ora Lewis, Ema Anderson, and Beulah Ross.

The B.Y.P.U. met every Sunday evening at the church at 7:00p.m. until January 30, 1921, when they began the meetings at 6:00p.m. which enabled them to adjourn at an earlier hour. The meetings began with an

They usually were given a topic for discussion and a scripture to read. The classes' names were listed in the minutes giving the amount for the collection received from each class. The number in attendance was not usually given, but on February 27, 1921, there were thirty-six (36) present. Following the meeting of the classes, the business meeting was held. The union was dismissed by the "Pledge".

At the march 13, 1921, meeting five dollars (\$5.00) was withdrawn from the treasury to pay for four dozen new books for the B.Y.P.U. At the same meeting Florence Anderson, Nellie King, Bement Anderson, Frank Simpson, Ruth Pettiford, and Naomi Harris were authorized to sell keys to raise money for the purchase of a new organ. On March 20, 1921, twelve dollars (\$12.00) was withdrawn from the treasury to pay for the organ. The April 3, 1921, minutes stated that it was decided that the old organ be given to Bement Anderson because he had raised \$4.50 for the purchase of the new one. During the April 14, 1921 meeting, action was taken to pay the expenses of Rev. King to attend "the executive board meeting." (It was not stated whether this was a district or state meeting.) On May 8, 1921, action was taken to send Ideal Harris, Nellie Redmon, and Joseph Tyler as delegates to the B.Y.P.U. Convention on May 19th at St. James Church. At that meeting Cyril Harris resigned as Vice-President, and Ila Stewart was elected to serve in that capacity.

The May 29, 1921, minutes reported that action was taken to withdraw ten dollars (\$10.00) from the treasury to pay the parsonage rent for June. The speaker at the meeting was Rev. Shoel of Indianapolis. Action was taken at the June 5, 1921, meeting to pay one-half of the expenses for painting the church. Minutes of the august 28, 1921, meeting include the appointment of a "Fair Committee" for September 12th. Those

and 14th. Expenses of ten dollars (\$10.00) were paid from the treasury; two dollars (\$2.00) was not needed and was returned to the treasury at the November 13th meeting.

On January 8, 1922, officers elected were Florence Anderson, President; Ila Stewart, Vice-President; Wiley Jasper, Secretary; Stephen Simpson, Assistant Secretary; Naomi Harris, Treasurer; and Phillip Simpson, Librarian. At the May 14, 1922, meeting delegates elected to attend the District Convention were Kenneth Hathecock, Wiley Jasper, and Florence Anderson. Delegates elected to the State Convention were Ila Stewart, Florence Anderson, Edna Hathecock, and the pastor, Rev. H. A. King.

The minutes of January 11, 1925, stated that the purpose of the meeting was to organize. The pastor, Rev. R. M. Dehoney presided during the election of officers. Those elected were Mildred Anderson, President; Stephen Simpson, Vice-President; Ruth Pettiford, Secretary, Cora Evans, Treasurer; and Jane Tribble, Assistant Secretary.

A meeting was called for the purpose of organizing on July 8, 1928. Officers elected included Paul Anderson, President; Edna Redmon, Secretary; and Naomi Harris, Treasurer. On January 4, 1931, a meeting was held to organize the B.Y.P.U. again. The officers elected were

President; Henrietta Shepard, Treasurer; and Clara Anderson, Recording Secretary. The June 30, 1935 minutes showed that Beulah Ross and Clara Anderson were still serving as President and Secretary. On October 1, 1939, officers elected were Ervin Harris, President; Revella Anderson, Vice-President; Freida Edwards, Secretary; Helen Love, Assistant Secretary; and Leoma Anderson, Treasurer.

The last minutes located in the record books were written on November 24, 1940. At the time Ervin Harris was the President, and Freida Edwards served as Secretary. Forty-four (44) persons were in attendance, and sixty-four cents (\$0.64) was received in the collection. Action was taken to purchase a new secretary's book for the next Sunday evening meeting.

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Lost Creek History Part XII

Lost Creek Baptist Church Senior Aid Society

By Geneva Ross

During a December 26, 1994, interview with Mrs. Nellie Redmon Tyler, the church's oldest member and a member of the Senior Aid Society for many years, the writer secured additional information about the society's membership, officers, and activities. In the previous column which appeared in the December 24, 1994, issue of Vanguard, names were

given of many persons who were members of the organization during the years. Names not included were Cassie Anderson Stewart, Eugenia Anderson, Matt Anderson, Rebecca Batton, Evelyn "Evie" Hill, Myrtle "Ditt" Bass Norton, Opal Anderson Stewart, and Augusta "Gussie" Stewart.

Mrs. Tyler remembers Mary "Maude" Hathecock served as president of the organization for many years. She, also, remembers Roberta Whitted Anderson was the

president at the time the Junior Aid Society was organized. According to Mrs. Tyler, it was Roberta Anderson's suggestion that led to the organization of the Junior Aid Society, and she was instrumental in getting it organized. She also remembers Naomi Anderson Harris and Lucille Hathecock Anderson served several years as president, and Lucille Anderson was the last president of the organization.

Other persons have reported Flossie Phillips Norton, Ema Anderson Ross, and Cinderella Hathecock Stewart served shorter periods of time as president. Mrs. Tyler says she doesn't remember all the persons who may have served in that capacity. She remembers Cecil Ross Phillips served as secretary for many years and Rosie Stewart was the last secretary. During the interview, Mrs. Tyler was unable to recall the names of members who fulfilled the offices of vice president and treasurer during the last years of the organization. She doesn't remember the year the organization disbanded, but she remembers the treasury was combined with that of the Junior Aid Society to pay for the wallpapering of the church sanctuary. The church history records the church sanctuary was re-decorated in 1983. She remembers the last new member was Patricia Stigall who joined the society in the early 1980's.

Mrs. Tyler shares the same memories as Beulah Ross Edwards of their mothers working on the quilts when they were little girls. She agrees with Mrs. Edwards that this activity began previous to 1922. They both remember their mothers meeting at the various members houses as they pieced the blocks and assembled them. Then the quilting frames were set up at the home of one of the members where the other members gathered to do the quilting until the quilt was completed. Members who worked on the quilts were Jessie Cooksey, Anna Goins, Mary "Maude" Hathecock, Jemima Redmon, Jane Ross,

and Anna Shepard.

Mrs. Tyler doesn't remember how old she was when she joined the group, but she does remember she and Lucille Hathecock Anderson joined at the same time and became active members who worked on the quilting project. Other members who joined the quilting group at a later date were Cecil Ross Phillips, Juliette Batton Stewart, and Samantha Edwards. This project continued until the 1940's and 1950's.

In discussing the winners of the society's quilts each year, Mrs. Tyler remembers that some quilts were raffled off in later years to the general public, but she didn't sell raffle tickets. She doesn't recall all the details, but thinks that during most of the years, the winner of the society's quilt was the member who sold the most tickets to the Thanksgiving dinner. Among the winners she remembers were Lucille Hathecock Anderson who won the "Improved Ninth Patch Quilt," Anna Shepard, and Cinderella Hathecock Stewart.

This writer doesn't know the effect this quilting project had on the society's membership. Most of them were avid quilters to have engaged in such an activity for thirty, forty, or more years. Most of them made quilts for their own families, and later for their children, grandchildren, great-grandchildren, other family members, and friends. All the members of this quilting group are now deceased except Nellie Redmon Tyler who is still quilting as she approaches her ninety-third birthday later this month. This writer had an opportunity to see some of the quilts she made during 1994 to give to her family for Christmas gifts. Her sons report that she probably completes an average of one quilt a month. She has certainly made an impression on the lives of many people. The writer thanks her and her family for making this interview possible.

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Lost Creek

By Geneva Ross

The history of the Lost Creek A.M.E. Church was included in the September 3-17, 1994 issue, (Volume 1, Number 3) of this newspaper. This column relates remembrances of Dorothy Leona "Oney" Stewart Allen who is the only known surviving member of the church and Mae Mitchell who participated in many of the church activities during her early childhood and young adult life.

Allen is the daughter of Albert "Bert" and Cora Walden Stewart who were members of the church before the 1890's and for many years later. She was born in 1905 and was the eighth of fourteen children. She remembers the family's home was on the site which is now the Stewart Lawn Cemetery. Her family lived in several different places in Lost Creek. Both of her parents were buried in the Stewart Lawn Cemetery.

Since her family lived just west of the Lost Creek Baptist Church when she was a young girl, she remembers attending Sunday School at the church when Rev. Malachi Anderson was the pastor. As a young child she also remembers an A.M.E. church

pastor whose name was Rev. Alcorn. She laughed heartily as she recalled how she, her sisters, and young friends (probably eight to twelve years old) played church in her father's old barn. Her younger sister, Lola, was often the minister, and the other children were always anxious for her to mimic the minister during their play-time service.

Mitchell was never a member of the Lost Creek A.M.E. church, but participated in its activities because her father, John Mitchell, and her grandmother, Victoria Anderson Mitchell, were very active in the church. Since her mother, Lela Redmon Mitchell, and her grandmother, Jemima Redmon, were active members of the Lost Creek Baptist Church, she, also, participated in activities there.

Allen and Mitchell were able to remember these persons as members of the church: Dorothy Leona "Oney" Stewart Allen, Kaywood and Docia "Jennie" Roberts Allen; Ella Mitchell Stewart Anderson; William "Will" and Etta Lee Bledsoe Anderson; Joseph and Rebecca Pettiford Batton; Bessie, George, and James Campbell; Walter and Lillian "Lill" Redmon Cole; Francis Glover; Morton

and Ora Anderson Lewis; Dofus and Ida Matthews; John, Luther, and Victoria Anderson Mitchell; Arthur, Ermin, and Gladys Anderson Pettiford, Charles and Isabell Roberts; Freemont and Cornelia Roberts; Lottie Roberts; Mary Bushnell Russell Roberts; Albert "Bert" and Cora Walden Stewart; and Alec and Julia Anderson Wheeler.

The most popular celebration at the church was the Annual Homecoming which was the fourth Sunday of August. Allen remembers the homecoming dinners when the members and friends brought their dinners in baskets and boxes as they traveled in wagons and buggies. She remembers them putting their food on old wooden tables. Mitchell remembers that big tables were set under the big walnut tree on the south side of the lawn near the New Road or Stewart Road. She remembers the food was carried in baskets and/or boxes and was spread out on the tables for persons to choose what they desired. Foods she remembers as being among the favorites were fried and baked chicken, chicken and dumplings, green beans, corn, corn-on-the cob, greens, slice tomatoes, cakes, and pies. The adults sat on the chairs at the large tables near the food tables while the children sat on blankets on the ground, on the church, steps, and other places they chose. She remembers in later years some of the young people sat and ate in cars parked nearby.

Mitchell remembers persons from other areas who attended the homecomings each year. Among those were Glenn and Eva Russell Barnett and their children and "Liz" Bradshaw from Brazil; and Wiley and Birdie Barnett Jasper from Indianapolis.

Since this was a special day in Lost Creek, and since many of the families had members and friends who were members of the Lost Creek Baptist Church, many of them attended the homecomings annually. She also

say many of the young people from the Lost Creek Baptist Church often attended the evening services at the Lost Creek A.M.E. Church.

Mitchell remembers Rev. Joseph Churchill, pastor of the church during the 1930's and 1940's, as a very dedicated minister who held Sunday School even if only two or three children were present. Sometimes these included herself, her sister, Betty Mitchell Manuel, and Bonnie Cooper Hatter. She, also, remembers Rev. Churchill carried in his car a "tank of coal oil" from which he sold to persons in the area. She stated that some of the children called him "the coal oil man." Other persons in the area remember he sold The Indianapolis Recorder for a number of years.

In addition, Mitchell remembers that because of the deterioration of the church, services were held in the District No. 3 School across the road from the church during the 1940's and 1950's. She said services were held in the old school building and in the newer building which replaced it in 1945. Allen remembers her father, Albert "Bert" Stewart, helped Morton and Ora Lewis when they were rebuilding the church in the 1950's. During that period of time, Mitchell remembers helping her aunt, Ella Mitchell Stewart Anderson; Lillian "Lill" Redmon Cole; and Betty Mitchell Manuel clean the church, and dust and arrange the chairs in preparation for church services. Because of decreasing membership, she said services were only held a few times in the new structure.

Mitchell remembers the faithfulness of Rev. Ulysses White during the 1940's and 1950's. He was the last assigned pastor to serve for several years. Following his assignment, she believes two others were assigned but didn't serve regularly; she could not recall their names or anything they did. Members know of no formal disbandment of the church. An inquiry of the Indiana A.M.E. Conference may provide this information.

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